

The Cruelty of the
SPANIARDS
IN
PERU.

Expressed by Instrumentall and
Vocall Musick, and by Art of
Perspective in Scenes, &c.

Represented daily at the *Cockpit*
in *DRURY-LANE*,
At Three after noone
punctually.



July 25 LONDON,

Printed for *Henry Herringman*, and are to be sold at his Shop
at the *Anchor* in the Lower walk in the
New Exchange. 1658.

July 25

The description of the FRONTISPIECE.

AN Arch is discern'd rais'd upon stone of Rustick work ; upon the top of which is written, in an Antique Shield, PERU ; and two Antique Shields are fix'd a little lower on the sides, the one bearing the Figure of the Sun , which was the Scutcheon of the Incas, who were Emperors of Peru : The other did bear the Spread-Eagle , in signification of the Austrian Family. The designe of the Frontispiece, is, by way of preparation , to give some notice of that Argument which is pursu'd in the Scene.

The Argument of the whole
Designe, consisting of six
ENTRIES.

THe Designe is first to represent the happy condition of the People of Peru antiently, when their inclinations were govern'd by Nature ,

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ture ; and then it makes some discovery of their establishment under the Twelve Incas , and of the dissensions of the two Sons of the last Inca. Then proceeds to the discovery of that new Western World by the Spaniard , which happen'd to be during the dissention of the two Royall Brethren. It likewise proceeds to the Spaniards Conquest of that Incan Empire , and then discovers the cruelty of the Spaniards over the Indians, and over all Christians (excepting those of their own Nation) who landing in those Parts , came unhappily into their power. And towards the conclusion, it infers the Voyages of the English thither , and the amity of the Natives towards them, under whose Ensignes (encourag'd by a Prophecy of their chief Priest) they hope to be made Victorious , and to be freed from the Yoke of the Spaniard.

The

The Cruelty of the
S P A N I A R D S
 IN
P E R U.

The Curtain is drawn up.

The First ENTRY.



THE Audience are entertain'd by Instrumentall Musick and a Symphony (being a wild Ayre suitable to the Region) which having prepar'd the Scene, a Lantdchap of the West-Indies is discern'd ; distinguisht from other Regions by the parcht and bare Tops of distant Hills , by Sands shining on the shores of Rivers, and the Natives, in feather'd Habits and Bonnets, carrying, in Indian Baskets, Ingots of Gold and Wedges of Silver. Some of the Natives being likewise

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wife discern'd in their natural sports of Hunting and Fishing. This prospect is made through a wood, differing from those of *European* Climats by representing of *Coco-Trees*, *Pines* and *Palmitos*; and on the boughs of other Trees are seen *Munkies*, *Apes* and *Parrots*; and at farther distance Vallies of *Sugar-Canes*.

The Symphay being ended: The chief Priest of *Peru* enters with his Attendant after him. The Priest is cloth'd in a Garment of Feathers longer then any of those that are worne by other Natives, with a Bonnet whose ornament of Plumes does likewise give him a distinction from the rest, and carryes in his hand a gilded Verge. He likewise, because the Peruvians were worshipers of the Sun, carryes the Figure of the Sun on his Bonnet and Breast.

The

The First Speech,
Spoken by the Priest of the Sun:

Taking a short view of their condition, before the Royall Family of the Incas taught them to live together in Multitudes, under Lawes, and made them by Arms reduce many other Nations.

Thus fresh did Nature in our world appear,
When first her Roses did their leaves unfold:
E're she did use Art's Colours, and e're fear
Had made her pale, or she with cares lookt old.
When various sports did Man's lov'd freedom show,
And still the free were willing to obey;
Youth did to Age, and Sons to Parents bow.
Parents and Age first taught the Lawes of sway.
When yet we no just motive had to fear
Our bolder *Incas* would by Arms be rais'd;
When, temp'rately, they still contented were,
As great Examples, to be onely prais'd.
When none for being strong did seek reward,
Nor any for the space of Empire strove:
When Valour courted Peace and never car'd
For any recompence, but publique love.
We fetter'd none, nor were by any bound; (Mine:
None follow'd Gold through Lab'rynth's of the
And

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And that which we on Strands of Rivers found,
 Did onely on our Priests in Temples shine.
 Then with his Verge, each Priest
 Could, like an Exorcist,
 The coldest of his Students warm,
 And thus provoke them with a Charm.

The Speech being ended, the Priest waves his Verge, and his Attendant, with extraordinary Activity, performs the *Somerfet*: and afterwards, waving his Verge towards the Room where the Musick are plac'd behind the Curtain, this Song is sung.

The First Song.

*In pursuance of the manner of their Life, before
 their Incas brought them to live in
 Cities, and to build Forts.*

1.

VV Hilst yet our world was new,
 When not discover'd by the old;
 E're begger'd Slaves we grew,
 For having Silver Hills, and Strands of Gold.

Chorus.

in PERU.

Chorus. We danc'd and we sung,
 And lookt ever young,
 And from restraints were free,
 As waves and winds at Sea.

2.

When wildly we did live,
 E're crafty Cities made us tame:
 When each his whole would give
 To all, and none peculiar right did claim.
Chorus. We danc'd and we sung,
 &c.

3.

When none did riches wish,
 And none were rich by bus'ness made;
 When all did Hunt or Fish,
 And sport was all our labour and our trade.
Chorus. We danc'd and we sung,
 &c.

4.

When Forts were not devis'd,
 Nor Cittadils did Townes devour:
 When lowly sheds suffic'd,
 Because we fear'd the Weather more than Pow'r.
Chorus. We danc'd and we sung,
 &c.

5.

When Garments were not worn,
 Nor shame did nakedness resent:
 B

Nor

Nor Poverty bred scorn :
 When none could want, and all were innocent.
Chorus. We danc'd and we sung,
 &c.

After this Song, a Rope descends out of the Clouds, and is stretcht to a stiffness by an Engine, whilst a Rustick Ayre is play'd, to which two Apes from opposite sides of the Wood come out, listen, return; and, coming out again, begin to dance, then, after a while, one of them leaps up to the Rope, and there dances to the same Ayre, whilst the other moves to his measures below. Then both retire into the Wood. The Rope ascends.

The Second Entry.

AN Alman and Corante are plaïd: after which a Trumpet-Ayre changes the Scene; where a Fleet is discern'd at distance, with a prospect of the Sea and Indian Coast; the Ships bearing in their Flags the Spread-Eagle, to denote the Austrian Family; and on the right side are seen some Natives of *Pern*, pointing with amazement to the Fleet, (as never having had the view

view of Ships before) and in a mourning condition take their leaves of their wives and children; because of an antient Prophecy amongst them, which did signifie, That a Bearded People (those of *Pern* having ever held it uncomely to wear Beards) should spring out of the Sea, and conquer them. The object having remained a while, the Priest of the Sun enters with his Attendant.

The Second Speech.

Describing briefly the pleasant lives of the Incas till this season of fulfilling that Prophecy, when a Bearded People should come from the Sea to destroy them; and two of the Incan Family ruine that Empire, which twelve of the Emperours had erected.

IN all the soft delights of sleep and ease,
 Secure from War, in peacefull Palaces,
 Our *Incas* liv'd: but now I see their doom:
 Guided by winds, the Bearded People come!

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And

And that dire Prophecy must be fulfill'd,
 When Two shall ruine what our Twelve did build.
 'Tis long since first the Sun's chief Priest foretold,
 That cruell men, Idolaters of Gold,
 Should pass vast Seas to seek their Harbour here.
 Behold, in floating Castles they appear!
 Mine eyes are struck! Away, away
 VVith gentle Love's delicious sway!
 The *Incas* from their wives must fly!
 And ours may soon believe
 VVe mourn to see them grieve,
 But shall rejoyce to see them die.
 For they by dying safety gain:
 And when they quit,
 In Death's cold fit,
 Love's pleasure, they shall lose Life's pain.

The Priest having wav'd his Verge, his Attendant performs the Trick of Activity, call'd the *Sea-Horse*.

The

The Second Song.

Intimating their sorrow for their future condition, (according to the Prophecy) under their new Masters the Spaniards.

I.
NO more, no more,
 Shall we drag to the Shore
 Our Nets at the Ebb of the Flood;
 Nor after we lay
 The toyles for our Prey,
 Shall we meet to compass the VVood.
 Nor with our Arrowes e're delight,
 To get renown
 By taking down
 The soaring Eagle in his flight.

2.
 Make haste! make haste!
 Your delights that are past!
 And do not to our thoughts appear:
 Lest vainly we boast
 Of joyes we have lost,
 And grieve to reckon what we were.
 The *Incas* glory now is gone!

Dark

Dark growes that light,
Which chear'd our sight,
Set is their deity, the Sun.

Chorus. All creatures when they breed
May then with safety feed:
All shall have times for liberty but we,
We, who their Masters were,
Must now such Masters fear,
As will no season give us to be free.

This Song being ended, a dolefull Ayre is heard, which prepares the entrance of two Indians, in their feather'd habits of *Peru*; they enter severally from the opposite sides of the Wood, and gazing on the face of the Scene, fall into a Minick Dance, in which they express the Argument of the Prospect, by their admiration at the sight of the Ships, (which was to those of *Peru* a new and wonderfull object) and their lamentation, at beholding their Countrymen in deep affliction, and taking their leaves of their wives and children.

The Third Entry

A Symphany, consisting of four Tunes, prepares the change of the Scene; the prospect

prospect consisting of plain *Indian* Country, in which are discern'd at distance two *Peruvian* Armies marching, and ready to give Battel, being led by the two Royall Brethren, sons of the last *Inca*, Arm'd with Bowes, Glaves, and Spears, and wearing Quivers on their backs. The object having continu'd a while, the Priest of the Sun enters with his Attendant.

The Third Speech.

Intimating the unhappy event of the love of the last Inca; for he (contrary to the custome of all his Royall Ancestors, who alwaies marry'd their own Sisters) had chosen to his second Wife the beautifull Daughter of an inferiour Prince: his Priests and People, having alwaies believ'd no blood, lesse distant then that of his Sisters, worthy to mingle with his own for propagation of the Emperiall Race. This forraign Beauty so far prevail'd on his passion, that she made him in his
age

age assigne a considerable part of his Dominion to a younger Son, his Ancestors never having, during eleven Generations, divided their Empire. This Youth, growing ambitious after his fathers death, invaded his elder Brother at that unfortunate time when the Spaniards, pursuing their second discovery of the Peruvian Coast, landed, and made a prodigious use of the division of the two Brethren, by proving successfull in giving their assistance to the unjust cause of the Younger.

HOW fatal did our *Inca's* passion prove,
 Whilst long made subject to a forraign love?
 Poor Lovers, who from Empire's arts are free,
 By nature may entirely guided be,
 They may retire to shady Cottages,
 And study there onely themselves to please:
 For few consider what they mean or do;
 But Nations are concern'd when Monarchs woe.
 And though our *Inca* by no Law was ty'd
 To love but one, yer could he not divide
 His publick Empire as his private Bed.
 In Thrones each is to whole Dominion bred.
 He blindly priz'd his younger son's desert,
 Dividing Empire as he did his heart.
 And since his death, this made the Younger dare
 To affront the Elder's Sov'raignty with war.

Am-

Ambition's monstrous stomach does encrease
 By eating, and it fears to starve, unlesse
 It still may feed, and all it sees devour. ^{(speech.}
 Ambition is not tir'd with toyle, nor cloy'd with

This Speech being ended, the Priest waves his
 Verge, and his Attendant very actively performs the
 Spring; and they departing, this Third Song is sung.

The Third Song.

*Which pursues the Argument of the Speech,
 and farther illustrates the many miseries,
 which the Civill War between the
 two Royall Brethren produc'd.*

1.
TWELVE *Incas* have successivly
 Our spacious Empire sway'd;
 Whose power whilst we obey'd,
 VVe liv'd so happy and so free,
 As if we were not kept in awe
 By any Law,
 VVhich martiall Kings aloud proclaim.
 Soft conscience, Nature's whispering Oratour,
 Did teach us what to love or to abhor;
 And all our punishment was shame.

C

2. Our

2. *Our late great Inca fatally,*

Our late great *Inca* fatally,
Did by a second wife

Eclipse his shining life,

VVhilst reason did on love rely.

Those Rayes she often turn'd and check't;

VVhich with direct

Full beams should have adorn'd his known

And first authoris'd Race: But Kings who move

VVithin a lowly sphear of private love,

Are too domestick for a Throne.

Chorus. Now rigid VVar is come, and Peace is gone,

Fear governs us, and jealousy the Throne.

Ambition hath our Chiefs possest:

All now are wak't, all are alarm'd:

The weary know not where to rest,

Nor dare the harmlesse be unarm'd.

After this Song a warlike Ayre is play'd, to which succeeds a martiall Dance, perform'd by four *Peruvians*, arm'd with *Glaves*, who enter severally from opposite sides of the VWood, and expresse by their motions and gestures the fury of that Civill VVar, which, by the ambition of the younger Brother, has engag'd their Country, and then depart in pursuit of each other.

The

The Fourth Entry.

A Symphany consisting of four Tunes, prepares the change of the Scene, which represents a great *Peruvian* Army, put to flight by a small Body of Spaniards. This object is produc'd in pursuance of the main Argument; for the Spaniards having first bred an amazement in the Natives, by the noise and fire of their Guns, and having afterwards subverted the Elder *Inca* by assisting the Younger, did in a short time attain the Dominion over both by Conquest. The object of this Scene having remain'd awhile, the Priest of the Sun enters with his Attendant.

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The

The Fourth Speech.

Intimating the amazement of the Peruvians at the sight of the Spaniards in Arms ; the consideration of the great distance of the Region from whence they came ; of the ill effects of Armour worn by a People whom they never had offended, and of the security of innocence.

VV Hat dark and distant Region bred
For war that bearded Race,
Whose ev'ry uncouth face
We more then Death's cold visage dread ?
They could not still be guided by the Sun.
Nor had they ev'ry night
The Moon t'inform their sight,
How durst they seek those dangers which we shun ?
Sure they must more then mortall be,
That did so little care
For life, or else they are
Surer of future life than we.
But how they reasons Lawes in life fulfill
We know not; yet we know,
That scorn of life is low,
Compar'd to the disdain of living ill.

And

And we may judge that all they do
In life's whole scene is bad,
Since they with Arms are clad
Defensive and Offensive too.
In Nature it is fear that makes us arme ;
And fear by guilt is bred :
The guiltlesse nothing dread,
Defence not seeking , nor designing harm.

The Priest of the Sun waves his Verge , and his
Attendant performs the self-Spring.

The Fourth Song.

Pursuing the Argument of the amazement and fear of the Natives , occasion'd by the consideration of the long Voyage of the Spaniards to invade them.

I.
THose forraigne shapes so strange appear ,
That wonderfull they seem :
And strangeness breeds esteem ;
And wonder doth engender fear :
And from our fear does adoration rise :

Else

Else why do we encline

To think them Pow'rs divine,

And that we are obtain'd their sacrifice?

Chorus. 1. When we our Arrows draw,

It is with dreadfull awe:

2. Moving towards them whom we are loth to

3. As if we march'd to face our destiny:

4. Not trusting to our Arrows but our feet,

As if our bus'ness were to fly, to fly!

2.

All in } We thought them more then human kind,

Chorus. } That durst adventure life

Through the tempestuous strife

Of seas, and ev'ry raging wind.

Through seas so wide, and for their depth so fear'd,

That we by leaps as soon

May reach th'ascended Moon, (steer'd.

As guesse through what vast dangers they have

Chorus. When we our Arrows draw,

&c.

This Song being ended, a Sarabrand is pla'd, whilst two Spaniards enter from the opposite sides of the Scene, exactly cloth'd and arm'd according to the custom of their Nation: and, to express their triumph after the victory over the Natives, they solemnly uncloak and unarm themselves to the Tunc, and afterwards dance with Castanets.

The

The Fifth Entry.

A Dolefull Pavin is pla'd to prepare the change of the Scene, which represents a dark Prison at great distance; and farther to the view are discern'd Racks, and other Engines of torment, with which the Spaniards are tormenting the Natives and English Marriners, which may be suppos'd to be lately landed there to discover the Coast. Two Spaniards are likewise discover'd, sitting in their cloakes, and appearing more solemn in Ruffs, with Rapiers and Daggers by their sides; the one turning a Spit, whilst the other is basting an *Indian* Prince, which is rosted at an artificiall fire. This object having remain'd a while, the Priest of the Sun enters with his Attendant.

The

The Fifth Speech.

*The horror of the Natives, bred by the object
of the diversity of new torments devis'd
by the Spaniards.*

THese study arts of length'ning languishment,
And strength'ning those for pains whom pain
hath spent.

They make the Cramp, by waters drill'd, to cease
Men ready to expire,
Baste them with drops of fire,
And then, they lay them on the Rack for ease.

What Race is this, who for our punishment
Pretend that they in haste from Heav'n were sent,
As just destroyers of Idolatry?

Yet will they not permit
We should our Idolls quit,
Because the Christian Lawe makes Converts free.

Or if, to please their Priests, some Chief permits
A few of us to be their Profelytes;
Yet all our freedom then is but deceit.

They

They ease us from our Chains
To make us take more pains,
Light'ning our legs to give our shoulders weight.

And other Christian strangers landing here,
Strait, to their jealous sight, as spies appear:
And those, they so much worse then Heathens
That they must tortur'd die. (deem,
The world still waste must lye,
Or else a prison be to all but them.

His Speech being ended, he waves his Verge, and
his Attendant performs the *Porpoise*.

The Fifth Song.

*Pursuing the Argument of the Speech, by a farther
detestation of that cruelty, which the
ambition of the Spaniards made
them exercise in Peru.*

IF Man from sov'rain reason does derive
O're Beasts a high prerogative,
Why does he so himself behave,

D

That

That Beasts appear to be
More rationall then he?
Who has deserv'd to be their slave.

2.

How comes wild cruelty in human breasts?
Proud Man more cruell is than Beasts;
When beasts by hunger are enrag'd,
They no long pains devise
For dying enemies,
But kill, and eat, and are allwag'd.

3.

So much is Man refin'd in cruelty
As not to make men quickly dye.
He knowes by death all pains are past.
But as he hath the skill

A thousand waies to kill,
So hath he more to make pains last. (vour,
Chorus. When Beasts each other chate and then de-
'Tis Natures Law, necessity, (pow'r:
Which makes them hunt for food, & not for
Men for Dominion, Art's chief vanity,
Contrive to make men die;
Whole blood through wantonnes they spil,
Not having use of what they kill.

This Song being ended, a mournfull Ayre is
play'd, preparing the entrance of three *Peruvians*,
limping in silver-fetters. They are driven into the
Wood by an insulting *Spaniard*, with a Trun-
cheon;

cheon; then enter again loaden with *Indian*
baskets full of golden Ingots, and silver Wedges,
and lying down with the weight of their burthens,
are raised by the blowes of the *Spaniard*, and fall
into a halting Dance, till the *Spaniard*, reviving
their wearinesse with his Truncheon, drives them
again into the Wood.

The Sixt Entry.

A Symphony prepares the last change of
the Scene, and an Army is discern'd
at distance, consisting of *English* and *Peru-
vians*; the Van is led by the *English*, who
are distinguisht by the Ensignes of *England*,
and their *Red-Coats*. The Reer is brought
up by the *Peruvians*, who are known by
their feather'd Habits, Claves, and Spears.
There is likewise discern'd a Body of arm'd
Spaniards, their backs turn'd, and there
Reer scatter'd as if put to flight. These i-
maginary *English* Forces may seem impro-
per, because the *English* had made no disco-

D 2

very

very of *Pern*, in the time of the *Spaniards* first invasion there; but yet in Poeticall Representations of this nature, it may pass as a Vision discern'd by the Priest of the Sun, before the matter was extant, in order to his Prophecy.

This object having remain'd a while, the Priest of the Sun enters with his Attendant.

The Sixt Speech.

Intimating their first adoration of the Spaniards when they landed, the behaviour of the Spaniards towards them, and a Prophecy that they shall be reliev'd by the English.

V E on our knees these *Spaniards* did receive
 As Gods, when first they taught us to
 They came from Heaven, and us o're heights would
 Higher then e're our sinfull fathers fled. (believe.
 Experience now (by whose true eyes, though slow,
 We find at last, what oft too late we know) (lead,
 Has all their cou'sning miracles discern'd:
 'Tis she that makes unletter'd mankind learn'd,
 She

She has unmask't these *Spanish* dark Divines:

Perhaps they upward go,

But hasten us below, (Mines,

Where we, through dismall depths, must dig in

When first the valiant *English* landed here,

Our reason then no more was rul'd by fear:

They streight the *Spaniards* Riddle did unfold,

Whose Heav'n in caverns lies of others Gold.

Our griefs are past, and we shall cease to mourn,

For those whom the insulting *Spaniards* scorn,

And slaves esteem,

The *English* soon shall free;

Whilst we the *Spaniards* see

Digging for them.

The Priest having ended his Speech, waves his Verge, and his Attendant performs the *double Sonmerfet*.

The Priest being gone, a wild Ayre is play'd, (differing from that in the First Entry) which prepares the comming in of a *Spaniard* out of the Wood, loaden with sagots of Gold, and Wedges of Silver. He makes his footing to the tune of the Instruments; and after a while he discovers a weariness and inclination to sleep, to which purpose he lies down, with his basket for his pillow. Two Apes come in from opposite sides of the Wood, and dance to the Ayre. After a while, a great Baboon enters,

enters, and joynes with them in the Dance. They wake the *Spaniard*, and end the Antique Measures with driving him into the Wood.

The Sixt Song.

Pursuing the Argument of that Prophecy, which foretells the subversion of the Spaniards by the English.

VVE shall no longer fear (here;
The *Spanish* Eagle darkly hov'ring
For though from farthest Climes he
hither fled,
And spaciouſly his wings has spread:
Yet th' *English* Lion now
Does still victorious grow,
And does delight
To make his walks as far
As th' other e're did dare
To make his flight.

Chorus. 1 High, 2 high, 3 and high
4 Our Arrowes shall flie,
And reach the winged for our prey.
Our Nets we'l cast; and Sprindges lay:
The Ayre, the River, and the Wood,
Shall yield us sport and change of food.

After

All in Chorus. } After all our dyſasters
The proud *Spaniards* our Masters,
When we extoll our liberty by feasts,
At Table shall serve,
Or else they shall starve; (guicks.
Whilst th' *English* shall sit and rule as our

This Song being ended, an Ayre, consisting of three Tunes, prepares the grand Dance, three *Indians* entring first, afterwards to them three *English* Souldiers, distinguishing by their *Red-Coats*, and to them a *Spaniard*, who mingling in the measures with the rest, does in his gestures expresse pride and fullennesse towards the *Indians*, and payes a lowly homage to the *English*, who often salute him with their feet, which salutation he returns with a more lowly gravity; whilst the *English* and the *Indians*, as they encounter, salute and shake hands, in signe of their future amity. This Dance being perform'd, the Entertainment ends, and

The Curtain falls.

FINIS.

Notwithstanding the great expence necessary to Scenes, and other ornaments in this Entertainment, there is a good provision made of places for a sitting. And it shall begin certainly at 3 after noon.